

Police Vol. 1.
OBSERVATIONS

ON

Mr. FIELDING'S PLAN

FOR A

Preservatory and Reformatory.

To which is added,

A S C H E M E

FOR

ESTABLISHING and PERPETUATING

THIS

NOBLE CHARITY.

Humbly addressed to the

GREAT and the OPULENT,

THE

CHARITABLE and the HUMANE,

Who feel for the

DISTRESSES of the most Miserable of their
FELLOW CREATURES. *L.*

By Mr. MARCHANT.

L O N D O N:

Printed for W. REEVE, at *Shakespeare's-Head,*
Fleet street. 1758.

[Price Six-pence.]

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FOR

Recreation and Refinement

By the Author

A. S. C. H. E. M. E.

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Distressed of the Poor

London

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TO THE

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[Price six pence]

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IN the Formation of Mankind into two Sexes, it was wisely ordered, that the Happiness of both should depend on that of each other; and therefore they were both happy so long as they were both innocent; but both having disobeyed the Divine Command, they equally shared in the Misery and Punishment. Reason soon lost its Sovereignty, and the Passions being set at Liberty from those Restraints which the Awe and Dread, the Love and Fear of their Creator had held them in, by Degrees became too powerful for those Divine Principles, which, in their State of Innocence, were the sole Directors of all their Thoughts, Words, and Actions. Thus the Faculties of Reason and Understanding, which, at first, were employed on Objects suitable to the Dignity of Human Nature, were so perverted from their right Ends, and their original Strength and Perfection so debased and deformed, that, instead of being the Instruments of Felicity, they became the fatal Means of increasing the Misery of the whole Race ever since. Hence it is, that Man and Woman, who were intended for the Help and Comfort of each other, by a reciprocal Return of Affection and kind Offices, by giving a Loose to their unruly Passions, became mutual Plagues and Tormentors of one another. Man, who, from the Superiority of his Strength and Understanding, was designed as a Guide and Protector of his Female Mate, now practices every Stratagem to ensnare, delude, and debauch her Innocence, and make her a Slave and a

Drudge to his brutal Appetites, and when he is satiated with and has ruined her Charms, turns her a-drift among the common Stews, where she lives and dies in Infamy and Misery.

The Woman, on the other Hand, by her Passions, Humours, and Frailties, disturbs the Tranquillity, and occasions many Calamities and Misfortunes to the sober and virtuous Part of the other Sex. While she remains single, under the Protection of her Parents, what Care and Anxiety, what Warnings and Admonitions, are necessary to keep her at a Distance from those Temptations, which, they are sensible, the Passions of Youth are too apt to close with, and but too frequently to their utter and irretrievable Ruin? And yet, notwithstanding their most active Vigilance, daily Experience may convince us, that nothing is more common than to see a Girl, in the Bloom of Youth, robbed of her Honour, and undone by the Wiles and fallacious Pretences of an abandoned Debauchee, who prides himself in the Spoils of Innocence, and glories in the Destruction of that Frame, which the Hand of Heaven had formed with the most exquisite Grace and Elegance.

If she is a Wife, and remarkable for Beauty or other female Excellence, how rarely does she escape the Solicitations of the Vicious? How hard is it for a weak Woman to cope with the powerful Rhetoric of an artful Lover? And yet, if she submits, how sad, how dreadful are the Consequences?

My Design in this Deduction is to shew, that tho' the Fair Sex are, in their very Natures and Temperament, vain, frail, and credulous, and of too volatile a Spirit to be always on their Guard; yet, that Man (when lost to Virtue) is their Tempter and Seducer, and the Author of all their Miseries and Misfortunes. 'Tis he that fills the Brothels with these poor unhappy Wretches, and, consequently, 'tis he that spreads Contagion through every Quarter of the Town. To his Account must be placed the Ruin of the Apprentice, the cruel Usage which a modest and virtuous Wife meets

meets with from a debauched Husband, and the filling our Hospitals with foul and distempered Patients.

The Inference I would draw from these Premises is, that since the Wretchedness and Infamy of these poor undone Creatures is not of their own procuring, but rather owing to their own Inadvertency and Want of Caution to guard against the Snares laid for them by their wicked and artful Deceivers, therefore they are Objects the more deserving Compassion, and ought to be redeemed, if possible, from that dreadful Gulph of Misery, from which it is impossible they can ever extricate themselves. The Charity, exercised on this Occasion, is of a double Kind, and will entitle the Donor to a double Reward; 'tis a Charity to their Souls as well as their Bodies. For, in their present deplorable Condition, Repentance is almost impracticable. They may, indeed, wish, and long, and most earnestly pray to be delivered from this worse than Galley Slavery, and may weep, and sigh, and groan under their Burden, but find themselves chained and shackled so fast by their tyrannical Masters, that, how sincerely soever they may repent, they feel themselves under an unavoidable Necessity of repeating their Crimes. Then, in Regard to their Bodies, what Pen can describe, what Tongue express, what Imagination conceive, the Miseries they suffer? Subject to the Will of every rakish Libertine, frequently beat, kicked, and abused, besides the excruciating Pains of a nauseous Distemper, of which, having neither Money nor Friends, they can never expect to be cured, or, if they were, must be obliged to run the Hazard of it again. Lamentable then is their Condition, and the more so as it is without Remedy, unless it be by some charitable Institution of the Kind proposed by Mr. *Fielding*, which we shall proceed now to consider.

The only Difficulty Mr. *Fielding* apprehends in putting his Plan in Execution, is, the first Expence. That, no Doubt, will be very considerable; and therefore, to induce the Opulent and Humane to contribute largely of their Abundance to enable him to put it upon a good Footing, it would, in my Opinion, be

proper to make and publish a Calculation or Estimate of the Expence of the first Out-set, by minuting the several Articles, and the Money which may be supposed requisite for each ; which will give a good Idea of the Plan itself, and be a Guide to Contributors in proportioning their Liberality to the Exigencies of the Business. By this they will likewise be enabled to form some Judgment of the Feasibleness of the Project, and the Probability of its Success.

I conceive likewise he should have told us, to what Uses the Money arising from the Girls Labours shall be appropriated. However, as Salaries must be settled on the Matrons, Wages given to Servants, Cloaths and Diet wanted for the Girls, Medicines for the Infirmary, &c. their Earnings will be applied to these or the like Purposes.

But this I apprehend may be done in the Compass of a Year, if the Measures previously taken be rightly conducted : That is, if a proper Mansion be first chosen and fitted for their Employment, prudent and skillful Matrons assigned to instruct them in the several Sorts of Business they are to learn, and the necessary Rules and Orders established for the Direction of the whole. When these Things are settled, as they may be in a general Consultation of the Subscribers, I make no Question, but in a Year's Time, a Fund will be raised from the Profit of their Labour, sufficient to answer all Demands, and the Plan so effectually established, as to stand on its own Bottom ; but the Expence, in the mean while, must be very great. Neither do I think the Fathers and Guardians ought to begin the Execution of it, till the Contributions amount to at least 3,000*l*. For if we consider the Charge of hiring a Building large enough for the Reception and Employment of 500 Girls, together with a Chapel, their daily Provision, and other Contingencies, before the Price of their Labour, will much lessen the Expence, I believe it will be found that no less a Sum than that above-mentioned will be adequate to the Undertaking.

But here it is to be observed, tho' not mentioned by Mr. *Fielding*, that this Scheme is not to extend beyond
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the Limits of the Bills of Mortality; and to prevent Impositions, Certificates must be given under the Hands of the Officers of the Parish from whence the Children are brought: For should it be made general and indefinite, every Parish in the Kingdom, especially where the Poor are numerous, would be glad to be eased of their Burden, and to see their poor Children so well provided for, without contributing a Shilling towards the Expence. Neither is it practicable for the Society to give their Plan such an Extent, at least at present; and should it ever be made so comprehensive, the Contributions must be proportionable, which would require a Fund vastly larger than what is now proposed.

When the said 3,000*l.* shall be actually advanced or subscribed, a general Meeting of the Contributors shall be appointed, to consult on the Measures to be further pursued in carrying the Plan into Execution, and shall chuse a Committee to consist of such Persons who will freely give their Time and Application to the Business with which they shall be entrusted; Men who have the Character of great Experience, Sobriety, Probity, and Humanity. Thus the Charity will be put upon a good Footing, and encourage the Noble and Wealthy to support it; when they see Multitudes of miserable Objects relieved and provided for in a Manner that shall make them all happy and useful.

In the second Article of the first Part of the Plan, concerning Objects to be taken in, it's said, "Poor Girls, put out Apprentices by Parish Officers from Workhouses may be received." Now I apprehend, that as there are but few Parishes without a Charity School, the Children of these Schools ought to be distinguished from those that are brought up in the Workhouses properly so called.

For, as the Charity Schools are generally supported by the Subscriptions of the principal Inhabitants, great Care is taken to give their Children such an Education as may fit them for Business, and Money is given with them when they are apprenticed. But as to those that are brought up in Workhouses, they are usually the

the Orphans of poor Parents, who not being able to make any Provision for them at their Death, leave them to the Care of Providence, that is, to the Charge of the Parish, whose Officers at a trifling Expence, put them to Parish Nurses, with whom they live in Rags and Want, or, to keep them from Starving, are sent out to beg their Bread, a Trade they often take up with, or perhaps at that Time commence Thieves and Pick-pockets, or else are sent to the Workhouse, where but little Care is taken to keep them from bad Courses. Another Part of them are the Offspring of Porters, Chairmen, or other poor Mechanics, who being dead, have left numerous Families to their Widows, who being unable to maintain them, throw them upon the Parish, which has no other Receptacle for them but the Workhouse, where they can learn nothing that will make them useful either to themselves or others.

Such poor Orphans are undoubtedly entitled to the tenderest Compassion. For who that sees these little Wretches wandering about the Streets, without Shoes or Stockings, and covered with Rags and Filth, but must pity their Condition, and wish to see them relieved, not only for the present, but so provided for, that in Time, they might become useful Members of the Community? For it's certain, their natural Capacities, if properly cultivated, and under a prudent Direction, without much Learning, would qualify them either for Mechanics or Servants; and 'tis the greatest Misfortune, as well to themselves as to their Country, that their Talents should be buried in Rubbish, or be perverted to the worst Uses.

Methinks I should have been glad if Mr. *Fielding* had added another Article or two, to those in the first Part of his Plan.

The first should be a Proposal of some petty Rewards, either honorary or real, to those Girls that should produce the best Specimens of Ingenuity in those Branches of Business in which they are employed. These Rewards should consist of some Names or Titles of Distinction, or a White Apron, Silk Handkerchief, a Knot, or laced Cap, and the like. For nothing excites Emulation

lation so much as Encouragement, especially in young People, who, for a trifling Consideration, will put all their little Faculties upon the Stretch to excel their Fellows.

Another Article should propose, that any Girl, who shall behave, during her Apprenticeship, to the Satisfaction of the Fathers and Guardians, and likewise afterwards, having lived a Year or upwards, in any reputable Family, with the Character of a good and faithful Servant, testified in Writing under the Hand of her Master or Mistress, she shall be entitled to the Sum of Twenty Pounds on her Marriage with some honest industrious Man; whose Character shall be approved by the Committee. The Prospect of such a Donative to be given them as a Reward for their Fidelity and good Conduct, would, I imagine, be a very great Incitement to behave with all possible Circumspection, Duty to their Superiors, and Attention to their Work, especially when they come to be about fifteen or sixteen Years of Age. It would be the Subject of their daily Conversation, and infuse Life and Spirit thro' all their Labours. For at that Age, Marriage is generally the principal Object they have in View; and if to this be added the moral Certainty of a good Husband, with such a handsome Provision to begin the World with; it is not to be conceived what a wonderful Influence such a Prospect will have on all their Actions. They will do their Business with Activity and Chearfulness, and study to render themselves agreeable by all the Ways and Means they can think of.

In Page 20 of the Plan are set down nine different Trades, to which the *Penitents* in the *Reformatory*, are to be apprenticed; to which may be added the following, *viz.* Pin-making, in the various Branches of which are employed great Numbers of Women and Girls; also Embroidery, Flourishing, spinning fine Thread, &c. And as many of those *Penitents* are the Children of reputable Parents, who bestowed on them a liberal Education, and were at a great Expence in perfecting them in all the Accomplishments that adorn the Fair Sex, such as Musick, Drawing, Painting, Limning,

ning, &c. let such be indulged, at least at Intervals, in Studies so agreeable to their Taste and Genius. Many likewise have been instructed by their Mothers in Cookery, Pastry, Housewifry, and the Management of a Family, let such have the Preference in all these Respects. And as they are already complete Mistresses of these Arts, they may be employed in instructing others in the same, to the great Advantage of the Charity, and save the Expence of the Salaries for Matrons in those Branches; or at least allow the Matrons more Time to bestow on others who stand in greater Need of their Assistance. But these are only Hints thrown out for the Consideration of the Committee of Fathers, when they come to model and frame the Plan for Execution.

By these few Notices and Observations, added to those in Mr. *Fielding's* Plan, the Utility of such an Institution, I believe, appears evident to the plainest Understanding. But before I proceed to exhibit the Method I propose for the Establishment and Perpetuity of it, and to put it out of the Power of wicked and designing Men to shake or destroy it, give me Leave to enquire a little into the Reasons and Necessity of instituting a Charity of this Kind.

Mr. *Fielding*, Page 5 of his Plan, very justly observes, that, "Infinite are the Number of Chairmen, Porters, Labourers, and drunken Mechanics in this Town, whose Families are generally too large to receive even Maintenance, much less Education, from the Labours of their Parents; and the Lives of their Fathers being often shortened by their Intemperance, a Mother is left with many helpless Children, to be supplied by her Industry; whose Resource for Maintenance is either from the Wash-tub, Green-stall, or Barrow. What then must become of the Daughters of such Women, when Poverty and Illiterateness conspire to expose them to every Temptation? And they often become Prostitutes from Necessity, before their Passions can have any Share in their Guilt."

Here we may evidently discover one of the main Sources of those innumerable Miseries to which a very valuable Part of the Fair Sex are exposed. That it is a large

large Part, is manifest from the vast Numbers of them that are seen walking the Streets of a Night, besides those that are obliged to keep at Home for the Reception of chance Customers, or to stand at the Doors of their cruel Tyrants, like Barkers traversing the Front of Slop-Shops, &c. to invite or hawl in Customers to buy their Wares. It is likewise a valuable Part of the Sex, at least would have been so, had they not been drawn from the Paths of Virtue and honest Industry, by the Snares and Stratagems of vile Deceivers, or their own hard Necessities.

We may likewise reasonably suppose, that many of these Street-walkers and common Strumpets, had a genteel Education, a good Share of Beauty, and other Female Accomplishments, which would have qualify'd them to fill those important Stations of Life, the Wife and Mother, with Dignity and Applause; Employments on which, in a great Measure, depend the Welfare of Families, the Happiness of Society, the Good of the Public, and the Honour of the Nation.

Such as are the Children of the Poor, who are not able to give them any Education at all, or to cloathe or fit them for any creditable Service, and therefore become an easy Prey to those voracious Harpies the Bawds, who dress them up in their Shambles, to make them fit Commodities for their detestable Markets; such poor Girls, I say, had a proper and timely Care been taken of them, might have proved excellent Servants, the Want of whom is now so much complained of. For 'tis plain to any intelligent Observer, that they are no more destitute of Capacity or Ingenuity, to render them useful in their proper Sphere, than are the Daughters of those in a higher Rank in Life.

Is it not then an Affair of the greatest Consequence to the Public, a Charity of the noblest Kind, that a comfortable Provision be made for these Orphans and friendless Children, whereby they may be prevented from falling into the Hands of those carnivorous Vultures, who thrive and fatten on the Flesh of Innocents, and have no other Regard to Beauty, Virtue, or other female Excellence, than as it serves to set off their

Merchandize, and bring the best Price? What a horrible Trade is this!

And here, Ladies, give me Leave to make my Addresses to you in particular. 'Tis true, we are apt to call you the weaker Sex; and if Strength and Sinews be an Excellence, the Men can certainly boast a Superiority over you, but not more than many brute Animals can over them: But if Humanity, Tenderness, Compassion and Charity, are the most beautiful Ornaments of human Nature, your Sex indisputably possess the largest Share of those Virtues. Can you then behold such Numbers of the fairest of your own Fair Sex exposed to all the Calamities human Nature is capable of, and not lend a Hand to prevent their Misfortunes, or succour them in their Distress? Can you see these poor Wretches, naked and destitute of every Comfort of Life, and not contribute something to cloathe and nourish, to lodge and feed them? Can you think of the incredible Numbers of these fair young Creatures, who, if timely Care had been taken of them, might have prov'd excellent Servants, Wives and Mothers, ruined by the Artifice of Bawds and Libertines, and not endeavour to put a Stop to so atrocious an Evil, and rescue these Innocents out of the Hands of those voracious Canibals? Could these unhappy Objects be presented before your Eyes, in their desolate and deserted Condition, I am persuaded you would give yourselves no Rest, till some Method could be hit upon to deliver them from their dreadful Situation. You would not only relieve them with your own Purse, but with that lively Eloquence, which is natural to your Sex, powerfully recommend them to your rich Relations, Acquaintance and Visitants; you would even lay a Tax on your Diversions, and make the Cards contribute their Quota to so good a Design; nay, I am sure you would not grudge, now and then, to rob the Playhouse of a Crown, if thereby a poor helpless, friendless Orphan could be saved from Ruin; and give me Leave to add, you would feel more real Pleasure in such an Act of Charity, than in seeing the best wrote Play acted to the greatest Perfection. But I am sensible, you need

no other Arguments, than your own Conviction of the Truth of the Case, to animate you to so noble a Work, as the saving so many wretched deserted Creatures from utter Destruction. I shall therefore recommend it to you, to make as strict an Enquiry as you can into the Truth of the Facts, as stated in Mr. *Fielding's* Plan; and then I make no Doubt of all the Assistance in your Power.

But to be a little more particular: I am of Mr. *Fielding's* Opinion, that it is much easier to prevent Evils than to cure them, and of greater Utility to the Public, and the poor Creatures themselves, to prevent their falling into these Misfortunes, than to relieve them afterwards. Before their Seduction to bad Courses, while yet lovely in their own Innocence, tho' cloath'd in Rags, how easily might they have been form'd for the most important Duties in Life? But when they have once lost their Character, and Vice becomes habitual, how difficult is it to bring them to a Sense of Shame, and a Horror of their Guilt? They know they have lost all their Friends, that the Good and Virtuous are their declared Enemies, that they are esteemed no better than the Offscouring of the Earth, and held in the lowest Contempt by all Mankind. If they profess Sorrow for their past Iniquities, who will believe them sincere, or take them under their Protection? Thus forlorn and abandoned, without Hopes of Redemption, they plunge deeper, if possible, into the Gulph of Sin and Misery, till Conscience is quite hardened, and incapable of Impression. If some of them, sensible of their woeful Condition, should embrace the Opportunity that is now offer'd, and prove sincere Converts, What Shame, Confusion, and Distraction must accompany the Reflection on their past enormous Conduct? What Tears of Repentance must be shed, what deep Sighs will they groan forth, what Heart-breakings will they not feel, under such a Load of Guilt as they have accumulated? How will they wish they had been the Daughters of the meanest Peasants, fed with the vilest Offal, and clad in the coarsest Garments, so they might have escaped the Temptations which deluded

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them into such horrible Scenes of Misery as they have experienced. Now, tho' a true Penitent ought to be treated with the utmost Candour and Tenderness, and encouraged to renounce her evil Courses, and persist in her pious Purposes of Reformation; yet surely it must be allowed, that it had been infinitely better had she never fallen from her Innocence, and so have escaped that dreadful Train of Evils which she cannot look back upon without Horror.

Since then it is manifest, that a State of Innocence and Virtue is preferable to a State of Repentance, tho' ever so sincere, and that the Prevention of Calamities is much easier than the Remedy, there is no Question but Mr. *Fielding's Preservatory* will be of much greater Service to the Fair Sex, and to the Public in general, than his *Reformatory*; and therefore, if I might advise, he should give his greatest Attention to the former, yet so as not wholly to neglect the latter. And I am apt to think, that the Ladies themselves will be of Opinion, that a Plan to preserve the Youth of their Sex from becoming a Prey to licentious Bawds and Debauchees, is of greater Moment to their Honour and Happiness, than any Scheme that can be proposed to bring them to Repentance, or secure them against the like Misfortunes for the future.

It has been observed by Men of Understanding, that the Slave Trade is contrary to the Laws of Humanity, and the Principles of the Christian Religion. The Negro may have all the rational Faculties in as great Perfection as the white Man; his native Country is as dear to him, and his Liberty of no less Estimation; and to deprive him by Violence of these natural Rights is absolutely unjust, and a Robbery of the worst Kind. But is not the Case much worse in Regard to these poor, inoffensive Girls? If their natural Endowments have qualified them to be useful Members of the Community, is it not a Crime of the blackest Dye, to deprive their Country of the Benefit of their Labours, and them of the Advantage of those Gifts and Talents which God and Nature has so liberally bestowed upon them? Their Case, considered only in this Light, is sufficiently deplorable:

plorable : But when we reflect, that their Poverty and mean Condition expose them to the Rapacity of Bawds and Libertines, and all the Mischiefs, Calamities, and Injuries consequent thereupon, and which are equally unavoidable and irremediable ; that, instead of being useful Members of Society, and the Ornaments of their own Sex, they are a Nuisance to the one, and a Scandal to the other, and the unhappy Instruments of numberless Evils to their fellow Creatures : I say, when these Things are maturely weighed in the Balance of unprejudiced Reason, who that has the least Spark of Humanity glowing in his Breast, but must be deeply affected with the forlorn Condition of these wretched Outcasts, and wish some probable Method could be hit upon to prevent their falling into the Jaws of Destruction, or rescue them from it, when their Recovery seemed impracticable by any human Means ?

Mr. *Fielding's* Plan for a *Preservatory and Reformatory*, or as it may be more significantly called, *An Asylum, or House of Refuge, for poor deserted Girls, and penitent Prostitutes*, is a generous Attempt for this Purpose, and which, I doubt not, with some Additions and Improvements, may be made to answer the good and salutary Ends proposed by it. He has with great Judgment and Sagacity discovered the Causes that have produced such melancholy Effects ; and the Methods he has proposed for a Remedy, seem feasible, and highly deserve the Attention of the Public ; and tho' he calls it only the Outlines of a Plan, yet, in my Opinion, he has laid a solid Foundation, on which a noble Superstructure may be erected. His Plan is of a very extensive Nature, and comprehends much more than at first may be seen or understood ; and his submitting it to the Examination of the Candid and Judicious, is as strong an Evidence of his Humility, as his inviting the Assistance of others, to improve and compleat it with all the Advantages and Amendments it is capable of receiving, is a Proof of his earnest Desire to see it executed. And indeed, the Design of it is so good, so charitable and benevolent in its End, that I hope, and am persuaded it is the Hope of every good Man, that it may
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not miscarry thro' any Mismanagement, or be lost for Want of due Preparation and Encouragement. If what I have, or shall farther propose, may be thought an Improvement of it, or set it in a more advantageous Light, than it has yet appeared in, I shall think myself very fortunate in having contributed my Mite towards finishing a Temple that will be consecrated to the most pious Uses.

From what we have before observed concerning the sad State of our Poor, we may plainly discover the muddy Source of those Miseries which befall their Children, and the foul and unwholesome Spring of that Corruption, with which the Morals of our inferior Youth are contaminated, and the Seminary from whence our Bawdy-houses are furnished with Plants for their Gardens of Pleasure. This is, indeed, the more immediate Cause of that universal Depravity of Manners so much to be lamented among the common People. And yet, perhaps, there may be found a Cause superior even to this; and that is, in not providing sufficient Means for employing the Poor of all Sorts, as well the willing as the unwilling to work; the common Pretence being, that they can get nothing to do, as nobody will employ them; therefore the first throw their Families on the Parish, and the others go a begging. But from whence does this proceed? It must either be the Consequence of a Defect in our Laws, or Want of a due Execution. But Sir *Josiah Child*, in his Proposals for the Relief or Employment of the Poor, says, *There was never a good Law made, that was not well executed, the Fault of the Law causing a Failure of Execution.* So that, according to Sir *Josiah*, if a Law could be so contrived, as to comprehend all Cases relating to the Poor, and set them all at work, such a Law as could be executed without much Difficulty or Trouble, it would effectually remove those Evils so much complained of.

In order to which, he proposes an Act of Parliament, to contain such Rules, Provisoos and Regulations, as he judges necessary for the full Completion of the Work; some of which, as they bear a very near Affinity

nity to Mr. *Fielding's* Plan, I shall adopt into the Scheme which I have yet to offer.

Mr. *Fielding* rightly observes, that his Plan cannot be carried into Execution without the Assistance of the Public; and, I will add, without proper Authority. 'Tis true, Pity and Compassion for such miserable Objects, may open the Hearts and Purses of the Benevolent and the Humane, and large Sums may be advanced for so pious and laudable a Purpose; yet, if the Fathers and Guardians, who shall be chosen the Directors and Managers of this truly Christian Charity, should not be invested with a sufficient Authority to act with Propriety in every Case that may come before them in the Course of their Administration, they will soon be tired of the Service; the Consequence of which will be, that the Affairs of the Society will be managed with a sullen Indifference, or a careless Disregard to these poor Objects, whose Welfare ought to engross their whole Assiduity and Attention.

In Answer to this, let it be observed, that as the Fund to be raised for carrying on this Charity, is to consist of voluntary Contributions, the Society have an undoubted Right to make such Rules and Regulations for the Management of it, as they shall think proper, so far as shall be consistent with the Laws in being, without the Assistance of a Charter or an Act of Parliament. It is their own Money which they contribute, and therefore have a Right, according to the Liberty which every *Briton* enjoys, to dispose of it in such a Manner as they judge most conducive to the Ends proposed by it. I take this Society to be in the Nature of a Co-partnership, where several Persons raise a Joint Stock to carry on some Trade or Branch of Commerce. Their Agreement is branched into several Articles, by which they intend to regulate their Manner of buying, selling, Expences, hiring of Servants, &c. All which they are sufficiently authorized to do by the Customs and Common Law of the Kingdom. Indeed if they wanted Powers to exercise exclusive Privileges, to which all other Subjects are entitled, in this Case they could not act without a Legislative Authority. But as
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no such Thing is aimed at by this Society, and as every one is at Liberty to join with them in this benevolent Design, upon the Terms that shall be agreed on by the Majority, they have certainly a natural Right to frame and conduct their Plan upon such Principles as shall best answer their Purpose.

This ASYLUM, or House of Refuge, for poor deserted Girls and penitent Prostitutes, differs widely from the Plan of the *Marine Society*. By the latter indeed, poor Boys are provided for, and happily placed in his Majesty's Navy, to the great Advantage both of themselves and the Public. The Society have no more to do than to receive the voluntary Contributions of the Benevolent and Charitable, cloathe the Boys and send them on Board, and we hear no more of them. But the *Asylum* is quite upon another Footing, to be considered in a very different Light. Here a great Number of poor Orphans and friendless Girls are to be provided for, educated, and instructed in several Callings, to continue under Discipline for a limited Term of Years, and afterwards to be placed out in such Services as shall be best suited to their Genius and Ability. And besides, this Charity is to be upheld and continued by renewed Contributions and Subscriptions, and Persons must be appointed and authorized to rule and manage every Thing to the best Advantage; various Officers are to be chosen, and many By-laws made, and the strictest Order and Decorum to be observed with Respect to the unhappy Objects themselves. All which make it expedient, that the Committee to be chosen by the Fathers and Guardians should be sufficiently empowered thoroughly to execute every Part of their Commission; as appears from the very Nature of the Plan as above explained, and will be more amply enlarged upon in what I have farther to say upon the Subject.

I come now to the last Point I had in View, namely, to fix this Plan upon such a firm Establishment, as that Posterity shall have Reason to bless the Memory of the Age, in which so charitable a Foundation was laid for their Benefit.

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For this Purpose let the Society, when formed, agree to the following Rules and Regulations, or of the same Kind and Effect ; for this is no more than an Essay, and intended only as a Memento, to suggest Materials hereafter to be laborated into a more perfect System ; and the following Articles are inserted merely as Subjects for Discussion, to be received, improved, multiplied, or rejected, as shall be most agreeable to Reason, and the Judgment of Men experienced in such Affairs.

I propose then,

I. That this Society, shall be stiled or named, *The Fathers and Guardians of the ASYLUM or House of Refuge, for poor deserted Girls, and penitent Prostitutes* ; that the same Name or Title shall be continued to their Successors, *in perpetuum* ; that they shall be authorized and empowered, as other Establishments of the same kind, to purchase and receive, to them and their Successors, Manors, Messuages, Lands, Tenements, Annuities, and Hereditaments ; and to sell, grant, demise, exchange or dispose of such ; and may sue or be sued, plead or be impleaded, in any of his Majesty's Courts of Law ; and to act and do all Matters and Things relating to the said Society, in as ample Manner and Form as any other Subjects ; and may likewise have and use a Common Seal.

II. That the said Society, and their Successors, shall have one President, two Vice-Presidents, and a Treasurer, to be chosen at the first general Meeting of the Society, and to continue in their respective Offices till that Day Twelve-month, when others shall be chosen in their Places. At the same Time also, a Secretary shall be chosen, and other inferior Officers ; and likewise a Committee, who shall be entrusted with the Direction of all Affairs relating to the Government of the said Society.

III. That once every Year shall be a Meeting of the Fathers and Guardians of the said Society, to be held in the said *Asylum*, for electing by Ballot the President, Vice-Presidents, Treasurer, and Secretary for the ensuing Year, from among the Members of the Society, by a Majority of Votes of the Members present.

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IV. That

IV. That besides the Annual General Meeting appointed as above, there shall be four stated General Meetings of the Fathers and Guardians, to be held the first *Tuesday* after *Lady-Day*, *Midsummer*, *Michaelmas*, and *Christmas-Day* respectively; at which Quarterly Meetings only, the said Society, or the major Part of them, shall make By-Laws, and do and transact such other Business as herein after is specified.

V. That the said Society, and their Successors, or the major Part of those present at any, Annual or Quarterly Court, or other General Court, which the President may summon at any other Time, may chuse by Ballot, fit and able Persons to be Fathers and Guardians, as they shall judge most likely to promote and encourage the charitable Designs of the said Society; which Fathers and Guardians so elected, shall be adjudged and deemed Members of the said Society, and to be summoned and admitted to act and vote as such.

VI. That the Committee, so chosen and appointed as aforesaid, shall consist of Twenty-one Persons, who shall sit once a Week, seven of them at a Time, by Rotation, in some convenient Room in the *Asylum*, to hear and receive Reports from the visiting Ladies, and to give Orders and Directions pursuant thereto; to appoint Matrons proper for the Trades to be carried on, inspect their Behaviour, and to see that Order, Decorum, and Regularity be observed among the Girls in both Parts of the *Asylum*.

VII. That the Committee shall have Power to direct, manage and transact all the Affairs, Estate and Effects of the said Society, and take in, receive, provide for, and employ, such poor deserted Girls and penitent Prostitutes, for whose Support and Provision the said Society is established, according to such Rules and Regulations as shall be settled in the General Courts.

VIII. That the said Committee, at first chosen, shall continue always the same, without a new Election, except in Case of the Death, Removal, or Resignation of any of its Members; in either of which Cases, the Vacancy or Vacancies, shall be filled up by other Members of the Society, by Ballot, at the next General Court:

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Unless any Member of the Society, who is more than ordinarily desirous of that Honour, or of serving the Charity, shall make a free Gift of one hundred Pounds to the Corporation; in which Case he shall have the Preference, without its being put to the Vote or Ballot.

IX. That the said Committee shall be empowered to hire or purchase a Piece of Ground, and to erect Buildings thereon, with such Outhouses and Conveniencies as they shall judge necessary for the Reception, Provision, and Employment of the Objects under their Care.

X. That in the Election of the said Committee, no partial Regard shall be had to Sect or Party, nor any Oaths or Tests imposed tending to exclude Dissenters of any Denomination from the said Trust; which, instead of increasing Benefactions, would be an effectual Bar to many generous Contributions.

XI. That the said Committee shall have full Power and Authority to take and receive Mortuaries, Legacies in Money, Lands, or Effects of any Kind, or any Collections of Money at Churches, Chapels, Meeting-houses, Societies, or other Bodies Politic or Corporate.

XII. That the said Committee shall be empowered and authorized to bargain and agree with the Manager or Patentee of each of the licenced Play-houses, for the clear Benefit arising from the acting of a Play at their respective Theatres, once in a Season.

XIII. That the said Committee shall, at their weekly Meeting, draw up and prepare such By-Laws as they shall judge requisite for regulating the Affairs of the Corporation, the Choice and Qualifications of Matrons, the Duty of their Servants, and the whole Oeconomy of the *Asylum*: Which said By-laws shall not be in Force, till confirmed by a Majority of a General Quarterly Court; nor shall any By-laws be repealed, but by the same Authority.

XIV. That the said Committee be empowered to bind by Indentures of Apprenticeship, the poor Girls and Penitents under their Charge, to such of the Matrons as they shall think proper, to learn the Trades they are fittest for; and to enforce Obedience on either Side.

XV. That the said Committee may have a discretionary Power to punish all inferior Officers and Servants for Neglects or Misdemeanors, either by discharging them from their Places, or by pecuniary Mulcts, to be applied to the Benefit of the Charity : But shall not punish or discharge any poor Girl or Penitent, without the Consent of a General Court.

XVI. That the said Committee shall have free Liberty to set their poor Girls or Penitents to work on any Manufacture, except where a Patent has been obtained by any other Person or Persons, for the sole making of such Manufacture.

XVII. That the said Committee shall keep exact Accounts of all their Receivings, Disbursements, and Transactions, entered in a Book or Books, and deliver them at every General Quarterly Court, signed by themselves, to be examined, audited, and adjusted, and to lie open for the Inspection of any Member of the Society.

XVIII. That the Money which the said Committee shall collect and receive, from Time to Time, for the Use and Benefit of this Charity, shall be deemed sacred, and any Embezzlement or Misapplication thereof, shall be adjudged a high Misdemeanour, and the Delinquent punished at the Discretion of a General Court.

XIX. That twenty-six Ladies shall be chosen annually from among the Subscribers, whose Office shall be to visit weekly, two at a Time, in Rotation, the several Wards, Schools, and Working Rooms of the *Asylum*, to examine the Conduct of the Matrons, inspect the Works that are carried on, and to see that every Thing be managed with Prudence, Carefulness, and Diligence, and to make the Reports of their Visits to the Committee weekly.

XX. That the Committee be empowered to chuse Matrons ; in which Choice, they must have a special Regard to their Characters for Sobriety, Good nature, and Skill in the Trade they profess to teach.

XXI. That whoever shall make a Donation of Twenty Pounds, or subscribe Forty Shillings and upwards Yearly, shall be entitled to examine the Books, and require an Account of all the Transactions and Proceedings

ings of the Society and their Committee, and also demand Information concerning the Behaviour of the poor deserted Girls and penitent Prostitutes, the Works they are employed in, or any other Matter or Thing relating to the same; but shall not be permitted to visit, see, or converse with them; neither shall any other Person, Man or Woman, except the Committee and the visiting Ladies, be allowed that Privilege.

XXII. That exact Lists shall be kept of the Names of the poor Girls and Penitents, the Time of their Admission, and the Trades and Matrons they are apprenticed to. And if it should happen, that the Parents or Relations of any Penitent should be informed of her being in the *Asylum*, and desire to take her from thence, or be admitted to see her, neither shall be granted without her own Consent, and that of a General Court.

Some of the foregoing Articles may be found more largely and particularly expressed in the Charter for the *Foundling-Hospital*; others I have taken from Sir *Josiah Child's* Proposals for relieving and employing the Poor; others I have framed out of Mr. *Fielding's* Plan; and some I have added of my own. In short, I have collected every Thing I could find in my little Reading and Observation, which I thought might be of Use, easy and practicable, for the Settling this excellent Scheme upon a firm Foundation, and to perpetuate it to Posterity.

There is one Thing still remaning, which indeed ought to have been mentioned before, as it is of very great Concern, at least to one Part of the Objects who are to reap the Benefit of this Charity; I mean the Penitents. They have for a long Time led most immoral Lives; they are at length sensible of the Immanity of their past Conduct; they are now willing to retrieve their Errors, and put themselves out of the Reach of Temptation for the future; and with Joy embrace the Opportunity of retiring to this *Asylum*. Now, as that Repentance will never be long-lived that is not assisted by the Spirit of Religion, with a constant Series of devout Exercises; the Chaplain, who is to undertake the Charge of their spiritual Concerns, should be a Man pretty well

well advanced in Years, of a grave Demeanour, and unaffected Piety, who will readily bestow his Time and Pains in inculcating the Duties of Christianity, and who must Night and Morning perform religious Offices in their College, and be ready to assist them with his spiritual Advice and Counsel privately in their several Dormitories, whenever he shall judge it necessary, or any of them shall desire it. Bibles and other good Books should always be at Hand to employ their vacant Hours; and ~~perhaps it may not be amiss~~ to erect a small Library in some convenient Part of the House, and to furnish it with Books of practical Divinity, the History of the Church, Lives of the most famous Saints and Martyrs, and other Treatises that tend to keep the Mind in a pious Disposition; but Plays, Novels, Romances, and light or amorous Pieces must be forever banished from the *Asylum*: To which Library they shall all have a free Access, and Liberty to read such Books as please them best. This, I am convinced, would be a very proper Method for mortifying any remaining Inclination they might still find in themselves to return to their former Intimacy with the false Gaieties and delusive Pleasures of the World. The Sense of their present Happiness, compared with the Miseries they have suffered, may indeed at first, give them a serious Turn of Mind; but unless they are convinced of the Necessity of acting from religious Principles, it is easy to imagine, that the first Impressions of Horror, arising from their Guilt and Sufferings, will gradually wear off; and as they find their Health and Vigour returned, it is not impossible but some of them may be again inclined to re-commence their former Gallantries. To prevent so foul a Disgrace to themselves, as well as to the Charity, I know no better Way, than by constantly instilling into them the Principles of the Christian Religion, and the daily Practice of devout Exercises among them.

